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the whole truth,
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AJC—Power Behind the Throne

Tentacles of American Jewish Committee Reach Into Every Phase of American Life

AJC . . . Political Power Structure

By J. JOHNSTON McCAULEY

As 1968 will be a political year, more and more people are beginning to hear reports and discussions of a seemingly mysterious influence which has much to do with the selection of national political candidates and propaganda for or against them. This is not just the familiar "smoke-filled room" of yesteryear of old party professionals. This mysterious influence is a generously-financed, smoothly operating guiding force and has the aim of persuading voters not to support persons wholly dedicated to the cause of freedom, and wherever possible discrediting such persons in the public eye.

The name of this influence or force, which is so widely felt, is none other than the American Jewish Committee (Sanhedrin). Its political activities are a very important part of its overall work and influence. Most definitely, this innocuous sounding Jewish organization represents World Jewry. In conjunction with the Jewish Publication of America, the AJC annually issues a review of Jewish power and status all over the world, for which it holds itself as guardian. There are over twenty thousand members in subsidiary chapters in this country.

Every country today has a power structure, for the most part hidden from public view, which makes most of the critical policy decisions behind the scenes and then — when it is opposed in a country where there is still freedom to vote — goes to work to "sell" them to the people. Today's power structure of this kind in America, the AJC (part of the Kabal that authored Socialism), has convinced itself that Socialism is going to supplant Capitalism in this country and is telling the American people that only compromise and cooperation with this alien ideology is feasible. Only in this way can it remain estab-

lished in its position of power and influence. Thus compromise and cooperation with Socialism becomes official continuing its policy.

The AJC is willing to "play ball" with anyone or anybody, right or wrong, who will, at least for the time being, preserve its special privileges. However, since it has concluded that the pattern of the future will be essentially a socialistic one, the members of this vast power structure have committed themselves more and more openly to the socialistic plans and projects.

All the members of the American Jewish Committee believe that the manner in which free people wish to conduct their own lives and the life of the nation has little to offer in the way of national welfare, wealth control, attainment of power and the formation of public opinion. They believe that individual freedom is of secondary importance to their holding the reins of power, controlling the national wealth and the expedient handling of news media. They assure themselves and us — that the control of the national wealth is all important, and inform the people only to the extent that they wish them to be informed.

Advertising, public relations, and communications are full-fledged professions today and it is possible for clever professionals in these fields to build an "image", favorable or otherwise, for anyone or anything in a surprisingly

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"American Interests Are One, Jewish Interests Are Another Thing."

Statement of Rabbi Asher made at the organization meeting of New York Jewish Kehillah.

AJC--ADL--Kehillah The Unholy Trinity

To comprehend the sinister character of the American Jewish Committee (and the closely cooperating order of B'nai B'rith) and to realize the full scope of its diabolical activities, one must understand the true nature of the powerful NEW YORK JEWISH KEHILLAH, the most powerful union of Jews in the world, and the part the A.J.C. plays in its operations. The N.Y. Kehillah has now expanded its work and influence internationally in the powerful organization known as the World Jewish Congress.

According to booklet entitled FACTS ABOUT THE AMERICAN JEWISH COMMITTEE (1951), "funds for the American Jewish Committee's activities are raised jointly with the Anti-Defamation League of B'nai B'rith."

The following excerpt from Henry Ford's INTERNATIONAL JEW indicates the power and influence of the A.J.C.:

"The New York Kehillah is the pattern and parent Jewish community in the United States, the visible entourage of the Jewish government, the dynamo which motivates those 'protests' and 'mass meetings' which are frequently heralded throughout the country and the arsenal of that kind of dark power which the Jewish leaders know so well how to use. It is the 'whispering gallery' where the famous whispering drives are originated and set in motion and made to break in lying publicity over the country. The liaison between this center of Jewish power and the affairs of the people of the United States is made by the American Jewish Committee. The Committee and the Kehillah are practically identical as far as the national Jewish program is concerned. Through their foreign associations they are also identical as far as the world program is concerned.

"The United States is divided into 12 parts by the American Jewish Committee and every state belongs to a district headed by the most powerful and representative Jews. The Committee represents the focusing point of the religious, racial, financial and political will of Jewry. It is also the executive committee of the New York Kehillah. New York Jewry is the dynamo of the national Jewish machinery. Its national instrument is the American Jewish Committee. Among its direct leaders and supporters today are the owners of powerful newspapers, officials in Federal, State and City administration, influential office holders on public boards and corporations, members of the judiciary and police departments, financiers and heads of banking houses, mercantile and manufacturing establishments, labor and political party organizers of all colors.

"There are certain announced purposes of these associations, and there are certain purposes which are not announced. The

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AJC — Heart of Subversion Since 1906

Zionists Pressured Taft to Renounce Fruitful Trade Pact with Christian Czarist Russia in 1911 — Same Zionists Permit LBJ to "Build Bridges" to Soviet Union in 1967. In Each Case a Captive Congress Bowled to the Wishes of the AMERICAN JEWISH COMMITTEE — — —

On Wednesday, March 16, 1967 the United States Senate ratified the "bridge-building" Consular Treaty with Soviet Russia, making it the law of the land for Red espionage agents to operate in our major cities, free and immune from all criminal prosecution whatsoever. It is interesting to recall another Senate ratification involving a treaty with Russia, which occurred on December 13, 1911.

Ten months earlier, on February 15, 1911, President William Howard Taft had hosted a delegation from the AMERICAN JEWISH COMMITTEE at a White House luncheon conference. The President's guests included JACOB SCHIFF and LOUIS MARSHALL, who demanded that Taft abrogate an 1832 trade treaty with Russia, on the grounds that Russian-born Jews who had obtained U. S. citizenship were unable to obtain passports to return to Russia. Taft refused to accede to these demands, but after a nationwide 10-month campaign of relentless Jewish pressure, BOTH houses of Congress voted to terminate the 80-year-old trade treaty with Russia.

Unlike LBJ, President Taft was not permitted to "build bridges" to Russia, then under the influence of Christian Czarism. Taft was succeeded in the White House the following November by Woodrow Wilson. Henry Ford, Sr., whose "Dearborn Independent" of January 15, 1921 carried the story of the Russian Treaty termination, was forced to sign an "apology" to Louis Marshall, then President of the American Jewish Committee, on June 30, 1927.

Jake Schiff Backs Japan

President Taft's luncheon guest of February 15, 1911, Jacob Schiff, also directed the banking firm of Kuhn, Loeb & Co., which floated the large Japanese War Loans of 1904-5, thus making it possible for the Japanese victory over Russia. According to the Jewish Communal Register of N.Y.C. (1917-18), p. 1018-19, Jake Schiff "has always used his wealth and his influence in the BEST INTERESTS OF HIS PEOPLE. He financed the enemies of autocratic Russia and used his financial influence to keep Russia from the money market of the United States."

The New York Times of March 24, 1917 reported that "Jacob Schiff had conceived the idea of putting the revolutionary propaganda into the hands of the Russian army . . . At the end of the Russo-Japanese War (1905), fifty thousand Russian officers and men went back to their country, indoctrinated by having received tons of Russian revolutionary propaganda, financed by that Jewish banker 'you all know and love'."

Dress Rehearsal

Determined to take advantage of the conditions brought about in Russia by the 1904-5 War with Japan, Bolshevik forces attempted a revolt which was eventually suppressed in December, 1905. Leading participants in the unsuccessful attempt were either exiled or jailed — NICOLAI LENIN (Vladimir Ilyich Ulyanov alias CHAIM GOLDMAN) fled to Western Europe and ended up in Switzerland; LEON TROTSKY (born LEV DAVIDOVICH BRONSTEIN) was jailed, but escaped in 1907 and also fled to Western Europe, eventually arriving in New York City; PINCHAS RUTENBERG, founder of the American Jewish Congress, fled from Russia to Italy and later, New York City. Rutenberg's role in the 1905 debacle is outlined in the January 16, 1942 issue of the American Jewish Congress publication "Congress Weekly": "Rutenberg was the man who, in 1905, piloted the revolutionary activities of the notorious Father Gapon and then sat in judgment and brought about his execution." On January 22, 1905, Father Gapon had led a demonstration on the Czar's Winter Palace, which resulted in hundreds of deaths (Bloody Sun-

day). According to the 1917-18 Jewish Communal Register of N.Y.C., p. 1382, Pinchas Rutenberg was "the well known Socialist Revolutionary, who later became (in October, 1917) the right hand of Premier A. F. KERENSKY in the position of Vice-Commandant of the Petrograd Military District."

ALEXANDER F. KERENSKY, who is described by the N.Y. Times (March 13, 1967) as "a left-of-center democratic liberal," was imprisoned in 1906 for one year for possessing revolutionary literature. In the Provisional Government, established after the abdication of Czar Nicholas II on March 15, 1917, Kerensky was at first Minister of Justice, then Minister of War, and finally in July he replaced Prince Lvoff as Premier of the Russian Provisional Government.

Soviet Established

Also established at the same time of the Czar's abdication in March, 1917 was a Soviet of Soldiers', Workmen's and Sailors' Deputies, made up of the Socialist and Anarchist elements of Petrograd's population. The N.Y. State Senate Report of the Joint Legislative Committee Investigating Seditious Activities (April 24, 1920) informs us that this Soviet "body was gradually turned into the center of all disloyal activities . . . through continuous agitation."

"In other words, the Soviet had become the organized expression of International Revolutionary Socialism." The N.Y. Senate (Lusk) Report further relates (p. 218) that the first vice-president of this Soviet was ALEXANDER KERENSKY.

At 8:00 P.M., March 19, 1917 the U.S. Ambassador to Russia, David Francis, sent a telegram from Petrograd (now Leningrad) to the U.S. Secretary of State, which said in part: "IMMEASURABLY IMPORTANT TO THE JEWS THAT REVOLUTION SUCCEED. . ."

On March 21, 1917, LOUIS MARSHALL, the AMERICAN JEWISH COMMITTEE President, sent a telegram to the Minister for Foreign Affairs of the new Provisional Government, as follows: "Every JEW hails free Russia's advent with prayer, thanksgiving and pledges for cooperation. The ideal of human rights now proclaimed by you and your associates with the voice of liberty has caused the horrible spectre of absolutism to vanish forever and the true Russia long hidden from the world to rise triumphant."

Addressing about 800 Socialists in the Harlem River Casino, N.Y.C., on March 26, 1917, Leon Trotsky (Bronstein) said: "THOSE WHO ARE GOING BACK TO RUSSIA ARE GOING TO PUSH THE REVOLUTION AHEAD, AND THOSE THAT REMAIN IN THE UNITED STATES SHOULD WORK HAND IN HAND IN THE REVOLUTIONARY MOVEMENT IN ORDER TO BRING ABOUT A REVOLUTION IN THE UNITED STATES." The next day, Trotsky sailed for Russia on the Norwegian



ALEXANDER KERENSKY, (Zionist) Premier of Russia (July-Nov. 1917); presently resides in New York City.

liner "Christianiafjord."

Jews "Emancipated"

The Universal Jewish Encyclopedia (1943) states that "The political revolution of March, 1917 brought about the complete emancipation of the Russian Jews. All the disabilities under which they had labored . . . were abolished by a general decree of the Provisional Government dated . . . April 2, 1917." That same day, as he spoke before Congress, ordering the U.S.A. into World War I, President Wilson remarked, "wonderful and heartening things have been happening within the last few weeks in Russia." Four days later, on Good Friday, war was declared on Germany.

Up until now JACOB SCHIFF had backed "the enemies of autocratic Russia," but suddenly he had a change of heart. The Encyclopedia of Jewish Knowledge (1938) informs us that "As a Jew, Jacob Schiff struck a distinct note. . . in unrelenting opposition to Russia while its government persecutes Jews — and his investing one million rubles in the bonds of the KERENSKY government as soon as the Revolution was successful." Jake's grandson, John Schiff, was quoted in the Cholly Knickerbocker column of February 3, 1949 as saying that "the old man sank about \$20,000,000 for the final triumph of Bolshevism in Russia."

Yet, in an interview with U.S. News & World Report magazine, published on March 13, 1967, the very much alive ex-Premier of Russia, Alexander Kerensky, said that "Because of internal political reasons, America, under President Wilson, could not give Russia the support that it gave the European Allies — no money, no material support, no arms."

Enter Lenin and Trotsky

Lenin arrived in Petrograd in a sealed railway car on the evening of April 16, 1917. Trotsky had been detained at Halifax, Nova Scotia by the British police for about 2 or 3 weeks, but was finally allowed to proceed back to Russia with his American passport.

In May, 1917 the Soviet of Soldiers', Workmen's and Sailors' Deputies forced the resignation of the first cabinet of the Provisional Government. On July 8, 1917 the Soviet adopted a resolution declaring "that anti-Semitic agitation has served as a weapon of reactionaries, and in the war has led to the Jews' distress; that counter-revolutionaries are seeking to divert attention of the ignorant and superstitious from the real causes of Russian crisis, and to furnish them with an opportunity to release the elements of dissatisfaction and unrest through anti-Jewish propaganda; that this anti-Semitic agitation is a grave danger for the Jewish people and the entire Russian revolution, which may be stained with racial bloodshed; that the interests of the masses and the honor of the revolution demand that the entire revolutionary democracy combat energetically every attempt at anti-Jewish agitation; that all local consuls be requested to watch the activities of anti-Semitic groups and agitators and to conduct an increasing educational campaign to counteract anti-Semitic agitation . . ." (1918-19 American Jewish Yearbook, "Events in 5678", p. 263)

Russian Jews Return With U.S. Passports

The first Bolshevik uprising took place on July 17, 1917 and was successfully quelled, although the leaders of the revolt — Lenin, Trotsky and Zinoviev (Apfelbaum) escaped to Finland. U.S. Ambassador Francis sent another telegram from Petrograd on July 18, 1917: "DEPLORABLE CONDITIONS MAINLY ATTRIBUTABLE TO RETURNED EXILES, MAJORITY FROM AMERICA, TROTSKY BEING MOST TROUBLESOME. . ."

On Wednesday, February 12, 1919 Rev. George A. Simon, who had lived in Petrograd during the so-called Kerensky revolution of the winter of 1917, gave sworn testimony be-

AJC - HEART OF USA SUBVERSION SINCE 1906

fore a U.S. Senate Judiciary Subcommittee. Rev. Simon testified as follows: "There were hundreds of agitators who had followed in the trail of Trotsky-Bronstein, these men having come over from the lower East Side of New York . . . it soon became evident that more than half of the agitators in the so-called Bolshevik movement were YIDDISH. . ."

Rev. Simon continues: "I do not think the Bolshevik movement in Russia would have been a success if it had not been for the support it got from certain elements in NEW YORK, the so-called EAST SIDE. . . I have no doubt in my mind that the predominant element in this Bolshevik movement in AMERICA is . . . the YIDDISH OF THE EAST SIDE. . ."

"Shortly after the great revolution of the winter of 1917 there were scores of JEWS standing on the benches and soap boxes and what not, talking until their MOUTHS FROTHED. . . when the Bolsheviks came into power, all over Petrograd we at once had a predominance of YIDDISH proclamations, big posters, and everything in YIDDISH."

The 1917-18 Jewish Communal Register of New York City has this to say regarding the lower East Side: "Poal-Zionism is the centre of the East Side, from which come forth almost all Jewish American movements, or without which no movement can prosper."

Kerensky — Upper East Side New Yorker

In July, 1917, Alexander Kerensky had become Premier of the Provisional Government and he appointed General Lavr Kornilov to be supreme commander of the Russian armed forces. In late August of 1917 Gen. Kornilov led a march on Petrograd to suppress the Soviet of Soldiers', Workmens' and Sailors' Deputies there. Kerensky, having been vice-president of this Soviet revolutionary group, interpreted Kornilov's move as an attempt to set up a military dictatorship. He removed Kornilov from his post as supreme commander and later placed him in jail, where he remained until the successful Bolshevik takeover of Russia on November 7, 1917. Kornilov was killed by a bomb in April, 1918. Premier Kerensky fled from Petrograd in a car borrowed from the American embassy.

Kerensky lived in exile in Europe, mainly in Britain and France, and in 1940 he came to New York City. Alexander Kerensky presently resides on East 91st St., N.Y.C. in the home of the widow of the New York County Republican leader, Kenneth Simpson, where he has lived for the last quarter of a century. In a recent interview given to the N.Y. Times, (March 13, 1967) Kerensky, speaking in heavily accented English, stated that he departed Russia without ever having met Lenin or Trotsky. Yet, both Kerensky and Lenin were born in the same Russian town of Simbirsk (now Ulyanovsk) eleven years apart, and Kerensky and Trotsky were both jailed after the abortive revolutionary attempt of 1905.

In his March 13, 1967 interview with U.S. News & World Report magazine, Kerensky said that "the Bolshevik Revolution could have been prevented if it had been possible to stop the support and the tremendous sums of money that Lenin was receiving from Germany." Kerensky stated that the real man "behind Lenin and all his movements" was Parvus alias Helfand.

Jews Finance Lenin and Trotsky

In telegrams sent from Petrograd (February 9-13, 1918) U.S. Ambassador Francis proceeds to document Kerensky's charges that Lenin did receive great sums of money through German banks, and specifically through Parvus. Francis' documentation, from the files of "Kontrerasvedka," a Government secret service organized under Kerensky, reveals that not only Parvus (ISRAEL LAZAREVITCH) was involved in financing Lenin, but also the bankers RUBENSTEIN and MAX WARBURG. In Document No. 8, dated June 16, 1917, it is stated: "Dear Comrade: the office of the banking house M. Warburg has opened . . . an account for the undertaking of Comrade Trotsky. . ." U.S. Ambassador Francis makes an astute observation: If these documents are from Kerensky's secret service, "unavoidable question arises why K. (Kerensky) did not use evi-

dence against Bolsheviks last July."

MAX WARBURG, who was involved in financing Lenin and Trotsky, was the brother-in-law of JACOB SCHIFF's wife and daughter. Warburg was an adviser to the German government at the Versailles Peace Conference (1919), and came to the U.S. in 1939 to serve on the American Jewish Committee's "Institute on Peace and Post-War Problems," which laid the foundation for the United Nations Charter and organization before the U.S. entered World War II. (American Jewish Yearbook, 1941-42, Vol. 43; p. 751).

Jews Conspicuous in Red Leadership

The 1943 Universal Jewish Encyclopedia, under "Soviet Russia," states that "Individual revolutionary leaders of JEWISH origin — such as TROTSKY, ZINOVIEV, KAMENEV and SVERDLOV — played a conspicuous part in the revolution of November, 1917, which enabled the Bolsheviks to take possession of the state apparatus." After the November 7 Bolshevik takeover of Russia, elections were held on November 25. However, a majority of Bolsheviks were not elected by the Russian people and the Constituent Assembly was dissolved on January 5, 1918 by Kerensky's successor, Lenin.

The American Jewish Yearbook (1918-19), under "Events in 5678 (1917) — Russia", states that Zinoviev (APFELBAUM), Trotsky (BRONSTEIN), and Kamenev (ROSENFELD) were all elected to the December, 1917 Constitutional Convention. The JEWISH Yearbook also notes that ALEXANDER F. KERENSKY was elected to the Assembly of Dec., 1917.

Death for Anti-Semites

The 4th revolutionary Jew mentioned in the 1943 Jewish Encyclopedia, JANKEL SVERDLOV, ordered the execution of the Czar and his family on July 16, 1918. On July 27, 1919 a special decree was issued by the Soviet government against anti-Semitism. The New York (Daily) Worker of December 12, 1938, carried an editorial entitled "Stalin on Anti-Semitism." The last paragraph read as follows: "In the U.S.S.R., anti-Semitism is strictly prosecuted as a phenomenon profoundly hostile to the Soviet system. According to the laws of the U.S.S.R., active anti-Semites are punished by death."

Lenin died on January 21, 1924, under mysterious circumstances. He was replaced not by Trotsky, who was to be murdered on August 20, 1940, but by Joe Stalin, Kamenev alias ROSENFELD, and Zinoviev alias APFELBAUM. On March 5, 1953 Stalin died — again under mysterious circumstances. The N.Y. Times of March 11, 1967 said that "At Stalin's death an atmosphere of terror hung over the nation because of the announcement of a 'doctors' plot' two months earlier. The accusation that a group of doctors, most of them Jews, had plotted to kill Soviet leaders was widely interpreted as the beginning of a new purge that might remove many of the leaders serving the dictators."

After 3 years, Nikita Khrushchev emerged as the new Soviet leader. He was ousted at midnight on October 15, 1964 just prior to the U.S. presidential election.

Non-Marxist Socialist

In the March 13, 1967 issue of U.S. News & World Report (p. 57), Alexander Kerensky is described as a non-Marxist Socialist. The N.Y. State Senate (Lusk) Report of the Joint Legislative Committee Investigating Seditious Activities (April 24, 1920) has this to say regarding socialism: "It is a peculiar fact that there exists not a single system of Anglo-Saxon socialism, nor a single system of Latin race socialism. In fact, the only scientific, concrete and perfectly systematic scheme is of German-Jewish origin — the scheme of Karl Marx."

Perhaps the non-Marxist socialist and former Russian Premier Alexander Kerensky, who believes that "the welfare-state idea is developing more and more, everywhere," and who also believes that "the essential doctrine of Communism is wrong," can ponder the true definition of socialism as he goes for his daily stroll along the streets of the Upper East Side of New York City — just a few stone throws from the Lower East Side, where it all began some 50 years ago.



LEON TROTSKY, revolutionary leader from New York, who undertook the wholesale murder of native Russian intellectual class.

AJC ON RELIGION

AMERICAN JEWISH COMMITTEE YEARBOOK 1954

"To supplement the work done at Yale University we will attempt, in 1954, to engage in a study of Protestant lesson material on a regional basis . . . We have begun to see the fruits of our efforts, together with those of the ADL, to stimulate various departments of the National Council of Churches to develop intergroup programs." (page 58).

"New projects for 1954 . . . Work in the Catholic Textbook Field: New efforts will be made . . . to seek publication of revised editions of Catholic textbooks through the good offices of the Catholic Biblical Association. In addition, we will help the Committee on Citizenship of the Catholic University of America in preparation of texts on Jews and Judaism." (page 57).

AJC ON U.N.

Under the title of "Leadership" the report states that the AMERICAN JEWISH COMMITTEE has promoted United Nations Week since 1945 and paid most of the expenses but is paying less and less each year as the American Association for the United Nations increases and takes over. Mr. Irving Engel, Chairman of the Executive Committee says: "This is a good example in my view of what happens in so many efforts THAT ARE INITIALLY STIMULATED BY US and which upon gaining impetus are EVENTUALLY TAKEN OVER ENTIRELY BY THE CO-SPONSORING ORGANIZATION. THIS IS TRULY PUMP-PRIMING."

45th Annual Meeting . . .

American Jewish Committee Yearbook, p. 62.

AJC ON DESEGREGATION

"Earlier, I said that the Desegregation Decision of the Supreme Court was one of the major events of the year affecting OUR work. This historic ruling is a significant high water mark in the battle against discrimination on racial, religious and ancestral grounds — A battle in which THE AMERICAN JEWISH COMMITTEE has long been among those LEADING the ASSAULT. It was most fitting therefore that WE were VERY CLOSELY INVOLVED with the Supreme Court decision. Not only were WE active, along with other organizations, in the filing of an AMICUS brief, but WE CONTRIBUTED MATERIALLY to the SOCIAL THEORY upon which the desegregation decision was based. The ruling you know gave great weight to SOCIOLOGICAL and PSYCHOLOGICAL factors. It was from the Mid-Century White House Conference on Children and Youth, headed by Melvin A. Glasser, that MUCH of the SOCIAL THEORY which INFLUENCED THE COURT'S DECISION EMERGED. The fact finding studies from which this THEORY developed probably WOULD NOT HAVE BEEN MADE WERE IT NOT FOR THE AMERICAN JEWISH COMMITTEE."

The above statement by Dr. John Slawson of the American Jewish Committee is taken from the Jewish yearbook of 1956, p. 631. It is just one indication of the power wielded by the AJC.

AJC-POWER BEHIND THRONE

(Continued from Page 1)

short period. For this reason, the AJC has concentrated particularly in these fields, and pays for and obtains the best in advertising, public relations and news media. Thus it assumes its enormous role in shaping public opinion, in building up or tearing down public figures and ideas.

The history of the rise of collectivist tyranny to power in many lands shows a disturbingly similar pattern, which the AJC in America may be helping to re-enact. There are men who want power. They assemble with others of like minds and goals. And then they turn to certain ideas and the preachers of them which provide the best and most appealing excuse for giving these men the power they crave. The ideas of Marxian Socialism provide the best excuse ever worked out in modern times for the concentration of power. This alliance is formed among those who really wish to use it for their own ends. The power-seekers give the Communist intellectuals and sincere Socialists their platform; in return, the power seekers' quest receives what is claimed to be a moral justification.

As this process continues, it soon attracts the inevitable "hanger-on" and followers hoping to work through the power of others to attain some power and special privilege of their own. In this way, the AJC grows and makes more and more open compromises with outright Socialism, tending to bring it nearer and nearer to reality here in this country. Much of this has gone on without the awareness of the great majority of the American people.

But now, with the increasing exposure of the American Jewish Committee resulting from its efforts in the pre-political year, attentive Americans are discovering the lengths to which it is willing to go to achieve its aims. In the months to come, day by day, as predictable as the sunrise, the AJC's efforts will be stepped up, and more and more of its true nature will be exposed. As never before, to its dismay, the AJC is having to deal with the fact of a growing awareness among Americans of the alien direction in which this nation has been headed for the past several decades. This distress on the part of the AJC has reached such proportions that even the most enlightened patriot is unbearable to them and is promptly labeled as extremist, Fascist, hate-monger, war-monger, et cetera.

It may be partly because members of the American Jewish Committee tend to listen only to one another, that it has come as an unpleasant surprise to them, despite all their calculations and planning, to discover that a free people are, after all, also free to make up their own minds as to how they shall live, and in what their best interests consist. They are even free, if they will, to elect public officials who believe in more freedom and less government.

One of the most striking facts about the American Jewish Committee is the manner in which it is concentrated in the area near New York City. The three major television networks all have their headquarters there, as do most of America's major publishers. In the past twelve national elections, twelve of the nominees of the two major political parties were New Yorkers, some by birth; some by adoption.

Visitors to that city from other parts of the country see there a very different and unfamiliar atmosphere. They may detect a strong spirit of Socialism and other foreign 'isms (except patriotism) and will certainly find a great deal of tolerance for un-American ideas. It is a city where real hatreds (not the fictional kind so popular with certain commentators in the news media) are becoming so fierce and widespread that the decent citizen hardly dares to step outside his door at night. It is a city where almost every election is a mere balancing of pressure groups, for in it there is no majority group, no basic American consensus — only a collection of minority groups all struggling for power. Its population—no more than 5 per cent of that of the Jewish Cabal (especially ADL and nation—is supplying 50 per cent of the nominees for the presidency and about 90 per cent of our books and television shows. Con-

sidering the culture and common sense to be found in so many other parts of the country, this ratio would hardly seem to be justified by logic, reason or fundamental fair play.

One may be under the impression that only a New Yorker can fittingly serve our nation as President. But history reminds us that George Washington, Thomas Jefferson, Andrew Jackson and Abraham Lincoln, the immortals who nurtured the thirteen colonies into a great nation and eliminated slavery, were not fortunate in having New York City as a domicile.

In a nation as great as ours, too much concentration of political (diversified as it is) and communications media power in any one city is dangerous to our liberties, and particularly dangerous when the city in which they are concentrated is by no means typical of the nation as a whole. Even sincere New Yorkers whose experience has been limited to that city and immediately surrounding areas are bound to be confused about their country and the world because of the effects of that city's atmosphere. It is difficult for them to realize the potential of Americans in other sections of our nation, the extent of their devotion to America, and their actual opposition to the American Jewish Committee.

No one who is really aware of the fundamental strength of Americans and their devotion to liberty can ever believe that the triumph of Socialism is inevitable, no matter how many gains it may make. But this awareness is exactly what many New Yorkers seem to have lost. They come to think of Americans as pawns in a national and worldwide game of political chess, in which they have lost all control over their own destiny. Too many people living in New York City do not seem to realize that Americans still have a will of their own and, in the war for freedom, still can alter the course of history in their favor, if they are resolved to do so.

There is too much of a tendency among the American people outside of that eastern metropolis, even patriotic people, to accept the power and influence of the American Jewish Committee as a fact of life and to assume that little or nothing can be done about it because of the immense reserves of wealth which it commands. But the American people are not for sale, and there is no reason why they should ever be. Because we have right on our side, all we need to do is to pierce the veil of the AJC's news control and get the truth to the people. Increasingly, the evidence shows that when enough effort is exercised this can be accomplished, notwithstanding the vast sums of money at the disposal of the AJC.

The American Jewish Committee will rule only so long as the people are unaware of its undue influence or are unwilling to fight it. And New York City will mould American opinion and dominate American politics only so long as the great majority of Americans outside of that city are willing to accept its leadership. By any objective standard, the record of New York's leadership has been bad and is growing worse. It is time to turn elsewhere.

Though most of the large countries of the world have power-seeking and power-wielding organizations at work behind the scenes, there is no reason why this need be true. Without the power given by the government, no such organization can work its will upon the people. With the government restored to its basic defensive and protective purposes—the police, the military, the courts — it would no longer serve as the cornerstone for the American Jewish Committee in its rise to power. In a truly free society, not power but trade would be the basis of men's interrelations. Instead of rule there would be exchange; instead of oppression, production; instead of cutthroat political struggle, a broad commitment to freedom for all.

This restoration of our government to the people should be the pattern for America's future.

CRY BROTHERHOOD by Jack B. Tenney (former Cal. State Senator). Story of intrigue and backstair diplomacy by Jewish Cabal (especially ADL and American Jewish Committee) for subjugation of will of mankind and world domination. 2.00

AJC-ADL-KEHILLAH

(Continued from Page One)

announced purposes may be read in printed pages; the purposes not announced may be read in the records of attempted acts and achieved results. To keep the record straight let us look first at the announced purposes of the American Jewish Committee, then of the Kehillah, next at the line which binds the two together, and then at the real purposes as they are to be construed from a long list of attempts and achievements. The American Jewish Committee, officially organized in 1906, announced itself as incorporated for the following purposes:

1. To prevent the infraction of the civil and religious rights of the Jews in any part of the world.
2. To render all lawful assistance and to take appropriate remedial action in the event of threatened or actual invasion or restriction of such rights, or of unfavorable discrimination with respect thereto.
3. To secure for Jews equality of economic, social and educational opportunities.
4. To alleviate the consequences of persecution wherever they may occur, and to afford relief from calamities affecting the Jews.

It is an exclusively Jewish program. The Charter of the Kehillah empowered it, among other things, to establish an educational bureau, to adjust differences between Jewish residents or organizations by arbitration or by means of boards of mediation or conciliation; while the Constitution announces the purpose to be:

'To further the cause of Judaism in New York City and to represent the Jews in this city with respect to all local matters of Jewish interest.'

Where the American Jewish Committee and the Kehillah join forces is shown as follows:

'Furthermore, inasmuch as the American Jewish Committee was a national organization, the Jewish Community (Kehillah), of New York City, if combined with it, would have a voice in shaping the policy of Jewry throughout the land. It is expressly understood that the American Jewish Committee shall have exclusive jurisdiction over all questions of a national or international character affecting the Jews generally.'

Space does not permit us to go further into detail, but we sincerely urge supplemental reading.

READ AND BE INFORMED

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